

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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COMMEMORATION DAY.

FROM LOWELL'S COMMEMORATION ODE, 1865.

"Long as man's hope insatiate can discern
Or only guess some more inspiring goal
Outside of Self, enduring as the pole,
Along whose course the flying axes burn
Of spirits bravely pitched, earth's manlier
brood;
Long as below we cannot find
The meed that stills the inexorable mind;
So long this faith to some ideal Good,
Under whatever mortal names it masks,
Freedom, Law, Country, this ethereal
mood
That thanks the Fates for their severer tasks,
Feeling its challenged pulses leap,
While others skulk in subterfuges cheap,
And, set in Danger's van, has all the boon it
asks,
Shall win man's praise and woman's love,
Shall be a wisdom that we set above
All other skills and gifts to culture dear,
A virtue round whose forehead we in-
wreath
Laurels that with a living passion breathe
When other crowns grow, while we twine
them, sear.
What brings us thronging these high rites
to pay,
And seal these hours the noblest of our
year,
Save that our brothers found this better
way?"

Blow, trumpets, all your exultations blow!
For never shall their aureoled presence lack:
I see them muster in a gleaming row,
With ever-youthful brows that nobler show;
We find in our dull road their shining track;
In every nobler mood
We feel the orient of their spirit glow,
Part of our life's unalterable good,
Of all our saintlier aspiration;
They come transfigured back,
Secure from change in their high-hearted
ways,
Beautiful evermore, and with the rays
Of morn on their white Shields of Expecta-
tion!"

HOW TO ATTAIN KNOWLEDGE OF GOD.

"They should seek God, if haply they might feel after
him, and find him, though he is not far from every one of us:
for in him we live, and move, and have our being."—Acts
xvii. 27 and 28.

The people of Athens, to whom Paul ad-
dressed these words, believed in many Gods.
In their thought trees, plants, and flowers
were endowed with a divine personality be-
fore which they bowed their heads in wor-
ship. Nature to them was full of Divinity.
The number of their Gods was so great that
they could not always be sure what particular
one to call upon in an emergency, and so
would appeal to all at once or to the un-
known God who was supposed to be con-
cerned in the matter, using no name. This
explains the apostle's experience. As he
passed through their city he noticed an
altar with the legend, "To an unknown
God," inscribed on it; and being a Jew (and
therefore a believer in one God) he mistook
this to refer to the Supreme Being whom the
Jews worshipped, and seized the first op-
portunity to explain to the people his idea
of God as the universal Father, whose off-
spring they were, and in whom they lived and
moved and had their being.

The recognition of a spiritual element in
nature has characterized the religions of all
nations. In the childhood of the world
everything mysterious was believed to be
Divine, regarded with reverence, and wor-
shipped with mingled fear and hope. Thus
the savage bowed in prayer before mere
stocks and stones, feeling that somehow

Divine life or power was hidden therein; and the sublimest utterance of Hebrew inspiration likewise expresses this same belief: "The heavens declare the glory of God, and the firmament shows the work of his hands." Underlying every advance in the evolution of religious thought has been the conviction—more or less defined—that the world is not a lifeless machine, but a living organism. The lofty mountains capped with snow or cloud, the mighty force of the ocean, the marvellous beauty of the sky, the singing bird and blooming flower, have always spoken to the receptive mind of an unseen Presence, a spiritual Being, at the centre of things as the heart or soul of the universe; and, in its broadest sense, religion is man's way of keeping in right relations with this divine Spirit—this unseen Being—whom we call God, and whom we believe to be the Father of our spiritual nature. But do we know anything definite about Divinity, or is our faith a mere guess or tradition—something which we accept because others have done so before us?

If we should attempt to give a definition of God we might find an unexpected difficulty. The word is so familiar to us that it seems as though we knew all about the idea. But when we stop to think about it, we discover how hard it is to express its meaning. "For science," as Matthew Arnold has said, "God is simply the stream of tendency by which all things fulfil the law of their being." To his own mind, "God is the Power not ourselves which makes for righteousness." Herbert Spencer used to define God as "the Infinite and Eternal Energy from which all things proceed." An apostolic writer says that "God is love"; and again, that "God is light." Jesus, who always called God "Father," once gave a definition of what he meant when he used the word God, a definition which is at once explicit and comprehensive, and is, perhaps, the only attempt to define the idea of God to be found in the gospels: "God is Spirit." But let me remind you again that he did not say "God is a Spirit," as the authorized version of the Bible has it. In the Greek text there is no article. Its word for Spirit stands alone in that absolute way in which we use the word God, and it signifies the invisible life or power of the universe that is neither here nor there but everywhere like the air in which we breathe. And when applied to God by Jesus, in answer to the woman of Samaria who wanted to know where God should be worshipped, it evidently meant that in his thought God could not be limited to any definite time or place—that we should go

anywhere to worship him—but was above all things as their creator, beneath all things as their sustainer, within all things as their life or soul. Or to use Mr. Emerson's words: "The dread universal essence which is not wisdom, or love, or beauty, or power, but all in one, and each entirely; that for which all things exist, and by which they are."

The word Spirit, then, when applied to God, means the absolute, the ideal, the perfect, as distinguished from the limited, the earthly, the human. There is nothing perfect in the outward world. Examine the most beautiful flower, and you will find a defect somewhere, either in form or color. Choose the best of men, and his goodness falls short of the ideal standard. Turn to any of the sciences, and the final truth is still to be ascertained. Moreover, all things in outward nature are subject to change, decay, death. And yet in the human soul there is a picture of perfect beauty, of infinite goodness, of absolute truth, of endless life. Where did this idea come from? Is it not the image of God reflected there, even as the over-arching sky is mirrored in a dewdrop? Being a miniature of the divine Spirit, the human spirit possesses the power whereby it discerns spiritual facts and laws. This faculty is sometimes called the sixth sense, or the religious consciousness.

By means of the physical senses we perceive outward phenomena—colors, forms, resistance—and from these we infer a substance in which they inhere, and we call it matter. Then there are certain inward phenomena which we do not perceive with the physical senses, but by means of the self-consciousness—such as pain and pleasure, hope and fear. We cannot see these mental perceptions, nor touch them, nor taste them; nevertheless they are as real to us as anything we discern with the outward senses. Therefore we infer a substance in which they inhere, and we call it mind. Now in spite of the fact that the physical senses and our mental perception alike give us only impressions that are limited, imperfect, changing, yet still there is in the soul an intuitive vision of something that never changes—the perfect, the infinite, the eternal. Hence we must believe that in our spiritual nature we possess the power by which to obtain knowledge of such things, that there is a substance in which they inhere, and that this substance is Spirit or God. And precisely as we know the existence of matter by the physical senses, and learn by experience to adapt ourselves to its conditions and to obey its laws; so by the spiritual or religious consciousness we know the existence of God, and

by experience learn to detect his presence, recognize his goodness, trust his love, and live in obedience to the laws of the ideal world of faith, hope, and aspiration.

Although we know the outward world about us, we may not be able to prove its existence to others. As you are doubtless aware, our neighbors of the Christian Science Church deny the reality of the external universe, and think that they have sufficient reason for believing that the only real thing is Mind or Principle. But for the rest of us the outward world is so real that we even scorn the suggestion of needing proof for it. We likewise know ourselves as distinct personalities. Indeed, the simple proposition, "I think, therefore I am," is at the basis of all knowledge; and no one requires further proof, or any argument to make him sure that he actually exists. Furthermore, as by the physical senses we know the outward world and have no reason for doubting the reality of its existence; and by the self-consciousness are assured of the truth of our own existence, and no argument or proof can make our knowledge more satisfactory; so, too, the spiritual consciousness (or religious faith) gives us such a vision of Ideal Being—the Infinite, the Eternal, the Absolute—that we need no other proof of the existence of God.

—Alexander T. Bowser.

THE STILL HOUR.

There are moments when the grace of God stirs sensibly in the human heart; when the soul seems to rise on the eagle wings of hope and prayer into the heaven of heavens; when caught up, as it were, into God's very presence. . . . That such solitary musing—such penetrating, even in this life, behind "the veil"—such sudden kindlings of celestial lightning which seem to have fused all that is basest and meanest within us in an instant and forever—that these supreme crises are among the recorded experiences of the Christian life, rest upon indisputable testimony of evidence and of fact.—*Canon Farrar.*

The noblest of all the beatitudes is the consecration promised the peacemakers. Even if in our time we may not win the wreath of olive, even if we may not hear the golden clamor of the trumpets celebrating the reign of universal and enduring peace, it is something to have desired it, to have worked for it in the measure of our forces.—*John Hay.*

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—*1 Cor. xiii. 12.*

'Tis good for thee
To walk by faith and not by sight.
Take it on trust a little while;
Soon shalt thou read the mystery right
In the full sunshine of his smile.

—*Keble.*

Let us steadily maintain an interest in something higher than daily business; let us enrich with precious friendships; let us be persistently intent on the attainment of the best, reading the best books, thinking the best thoughts, following the best light we have, doing our best. So shall we come into the supreme revelation, we shall know Him whom to know is strength and joy and life eternal.—*The Human Nature of the Saints.*

I am glad to think
I am not bound to make the world go right,
But only to discover and to do with cheerful heart
The work that God appoints.

—*Jean Ingelow.*

What is there in this world that is half so valuable to us as to love one another, and to live in the hope of loving one another forever?—*Carlyle.*

Love one another, as I have loved you.—*John xiii. 34.*

Give thy love freely, do not count the cost.
So beautiful a thing was never lost
In the long run.

—*E. W. Wilcox.*

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light;
There is an Arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

Draw nigh to God, and he will draw nigh to you.—*James iv. 8.*

Prayer is the door forever open between earth and heaven.—*Lucy Larcom.*

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—*Romans* viii. 18.

We cannot see why we should suffer so,
Who have not deeply sinned or gone astray.
O blinded eyes, how can we rightly know
How far we wander from the blessed way?
Our finite vision cannot see above us
The stretching shade of the Almighty wing;
We cannot know how truly God doth love us

Or how he strives from pain his peace to bring.

—G. A. Pierce.

Is thy cruse of comfort waiting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love Divine will fill thy store-house
And thy handful still renew,
Scanty fare for one will often
Make a royal feast for two.

—Adelaide Procter.

THE BOOK AND MAGAZINE CLUB.

Send all offers and requests for this department to Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking "Shall I send such a book to such a person?" before sending it, else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you have sent it. When you receive more requests than you can meet, send these to the Book Club to be printed here.

OFFERS.

The Cambridge (First Parish) Committee offers the following books. Apply to Miss Helen Bailey, 399 Broadway, Cambridge, Mass.: "Bible Studies in the Life of Paul"; "The Bible in the Nineteenth Century," Townsend; "The Era of the Protestant Revolution," Seebohm; "Epochs in Church History"; "Medieval and Modern History," Adams; "The Epitome of Universal History"; "Washington and his Country," Irving and Fiske; "Ethics for Young People," Everett; "The Foundation of Education," Seeley; "Common Sense in the Nursery," Harland; "In Tune with the Infinite," Trine; "A Forest Health," Major; "Vanity Fair," Thackeray; "Villette," C. Brontë; "The Terms of Surrender," Tracy; "The Fortunes of the Landsays," Kester; "Favorite Poems," Holmes; "Extracts from

the Breakfast Table Series," Holmes; "Three Gringos in Venezuela and Central America," Davis; "First Book in Geology," Shaler; "English Composition," Wendell.

The Church of the Messiah (New York City) Committee offers the following books. Apply to Mrs. Marion G. Atwell, 605 West 115th Street, New York: "Lucy Maria," A. M. Diaz; "Paradise," "Margaret Warren," Alice Brown; "Helmet of Navarre," Bertha Runkle; "Heart's Highway," Mary E. Wilkins; "Six Girls," Fannie Belle Irving; "Traveller in Altruria," William D. Howells; "The Soddy," Sarah Comstock; "The Lady Doe," Lockhart; "Steps of Honor," Basil King; "Red House," Nesbit; "Against Human Nature," Marie Louise Pool; "White Birches"; "In Connection with the de Willoughby Claim," Burnett; "Isle of Unrest," Newman; "Square Pegs," A. D. T. Whitney.

The Church of the Disciples Cheerful Letter Committee offers the following. Apply to Mrs. J. B. Osborn, 17 Keswick Street, Boston, Mass.: "English Literature," Stopford Brooke; Tennyson's "Poems" (dilapidated); Jones's Fifth Reader; Morse's Speller; Alexander's Speller; Tarbell's Lessons in Language, 1 and 2; "Principles of Rhetoric," Hill; Kerl's Grammar; Graves's Speller; "School Economy"; Martin's "Civil Government"; "Politics for Young Americans"; Swinton's Language Lessons; "First Year Latin," Collar & Daniell; "New Latin Method," Allen & Greenough; Allen's Latin Composition; Andrews's "Ovid"; Harkness's Latin Grammar; Elementary French Grammar; Adler's German-English Dictionary; Whitney's German Reader; German Stories for Children (in German); French Reader; "Child's Bible Stories"; Emerson's "Conduct of Life"; Book on China Painting; "A Century of Charades"; 4 volumes of Hawthorne; "Longer English Poems"; "Poetry for Children"; "At Sundown," Whittier; "The Lady and Sada San"; "Wild Flowers of New England" (booklet); "Progress in the Household."

The Norfolk Branch offers the following books. Address, Miss G. H. Boothby, 464 Huntington Ave., Boston.

School Books.

Speller and Definer; Physical Geography; Thesaurus of English Words; French Course; "Elements of Natural Philosophy"; "First Book of Hygiene"; Compendium of English Literature; Swinton's Language Lessons; Elocution; Commercial Law; "How to Write Clearly"; Rhetoric; Algebra; Worcester's Dictionary; Bookkeeping;

English Grammar; Greek Grammar; Arithmetic; General History; Geometry and Trigonometry.

Irving's "History of Christopher Columbus"; "History of Cyrus and Alexander the Great"; "Theory of War"; "Handy Book of Useful Knowledge"; "Labor and Capital" (Atkinson); "Domestic Homeopathy"; Breck's "Book of Flowers"; "Birds of Kansas"; Shakespeare's "Plays"; "Cyrano de Bergerac"; "Story of the Gadsbys" (Kipling).

REQUESTS.

Those who write to us for the first time must send the name and address of a minister as a reference. Without that the request will not be printed.

1. Mrs. I. M. Parker, Star Route, Buxton, Oregon, living in a lumber camp, will appreciate reading for herself and children.

2. I am a poor widow woman, have two children. I am unable to work, live in the country not near any one, and get so lonesome would like to be remembered with good reading, books and magazines of any kind. I send for reference Elder John R. Cassell, Stella, Virginia. Mrs. Emma Craig, Route 1, Stella, Virginia.

3. I have received some reading matter in the past which I was thankful for and some pieces for patchwork. As I live in the Mountains of Old Virginia I would be proud of pieces. And would be glad if some one would send me the *Cheerful Letter*. I have only had the pleasure of reading one of them. I have two little children, one named Ruby, age three, Clarence, age one. If not asking too much, I would like to get a large print small Bible for mother as she can't read small print. I hope to be remembered by pieces especially for I am fond of patchwork. Address Mrs. Creasie Marshall, Foster Falls, Virginia, Route 1.

4. The *Cheerful Letter* readers will please accept thanks for the literature I have received from them. I wish to inform them that after the first of April my address will be changed from Nowlins Mills, Virginia, as I am going home on a long vacation. I will be glad of a few good novels and any good literature that any one cares to send me directed to Sue M. Hardje, Martinsville, Virginia.

5. I am a Sunday-school teacher in the Primary and Intermediate grades, and would be grateful for any kind of literature to distribute to the children. Is there any way by which I might obtain a second-hand Sunday-

school library? This is a farming community, and I would like to create a taste for good reading amongst the young people. If you can grant my request I shall be most thankful. (Mrs.) J. S. Nelson, R. 1, Box 43, Campbell, North Carolina.

6. *My dear Mrs. Nichols*,—Please let me thank those who have so kindly sent me reading since my request was printed in the *Cheerful Letter* early in the winter. I am very grateful. I have enjoyed it so much as have others whom I have shared it with. It has helped me to pass many pleasant hours that would have otherwise been lonely. I hope you will continue to remember me with reading and I would be very glad of any calico, lawn, or gingham scraps for patchwork. Best wishes to my *Cheerful Letter* friends. I am gratefully yours. Mrs. H. E. Russell, Binger, Caddo County, Oklahoma.

7. Mrs. E. C. Hutchins, Shawnee, Oklahoma, Route 4, asks for an unabridged dictionary.

8. I come begging for some reading. Am very lonely, I have to stay by myself most of the time as we are very poor and my husband has to work out to try to make a living. I thank the many friends for the literature that I have received, most especially the little *Cheerful Letter*. I now ask for a Bible or any kind of reading will be appreciated. I enjoy piecing quilts; will some of the ladies please send me some little scraps of calico or cloth? I should be pleased to get it. I have changed my post-office from Elamsville, Virginia, to Dodson, Virginia. A lonely friend here in the mountains. (Mrs.) M. T. Lackey, Dodson, Virginia, Route 7.

9. Several years have gone by since I have received any good reading or magazines from the *Cheerful Letter*. Summer time is near at hand, and I would appreciate good magazines to read, after which I can use them for papering. I get very lonely out here in the country, as there used to be a large family of us. Only three in family now. We are orphan children. Father left us when tiny babes. My mamma is still with us. I should be glad for silk scraps for patchwork as we are poor. Cotton scraps of any kind would be appreciated. My mamma wants a New Testament with large print, and my sister a new dictionary, as we haven't means to buy them. Would it be too much for me to ask for a chart for an organ for my little niece? Send all in my name and I can distribute. Thanking you for past favors. Addie Vaughn, Athens, Tennessee, Route 8.

10. Miss Lillie M. Scogins, Arlington, Tennessee, asks for current numbers of *Christian Endeavor World*, which she and her mother would enjoy and then pass it on to others.

11. I am a school teacher and get a small salary. I love good literature, but can't afford to have it. I will so much appreciate any good books, periodicals, or magazines that you will send me. If you would send me something pertaining to school work I'd appreciate the kindness so very much. If you should wish a reference refer to Superintendent S. P. Walker, Pascagoula, Mississippi. (Miss) Hattie Quin, Pascagoula, Mississippi.

12. I would like to ask the Cheerful Letter Exchange for a large print Reference Bible. I give as my reference Rev. J. F. Berg, whose address is Marshville, North Carolina, Route 5. Thanking you for your kindness to me in the past, I am yours respectfully, S. C. Griffin, Marshville, North Carolina, Route 5.

13. Mrs. Emma Blankenship, Sandy Level, Virginia, asks for Frye's Little Geography, Hyde's First Book in Grammar, Conn and Shepherd's Physiology, and Graded Classics Fourth Reader.

14. Mrs. Mary Jones, Tellico Plains, Tennessee, living near the mountains in a lonely spot, asks for reading.

15. We live in the country and only have mail three times a week. I have a little girl eleven years old, and the only child. We have no real close neighbors with little girls and she gets very lonely. I would be very glad of anything you could send me to help pass the time for her and myself. I give for reference Mr. Andrew Moore, Whitakers, North Carolina. I will appreciate anything you send me. Mrs. Rowland Pettneau, Whitakers, North Carolina, Route 4.

16. I would be pleased to get any good books or magazines or any kind of reading. Have two children, Coy, who is a boy of nine, and Elma, a girl of seven. Neither one of them have ever been to school any. As there is no school near enough for them to go to, would be pleased to get some books for them. I like to read but am not able to buy reading. My husband has been sick almost all winter. Please send by parcel post, as I live quite a distance from the railroad. Mrs. J. Lee Davis, Haw River, North Carolina, R. D. 1.

17. I wish to thank you for the literature I have received from the Cheerful Letter Exchange, and also to thank some one for sending the *Cheerful Letter*. Please send me *Harper's*, 1913. Mrs. J. F. Carpenter, Dover, North Carolina.

18. Mary Lee Ingram, R. D. 1, Box 88, Sanville, Virginia, a young girl with three little sisters, would like suitable reading.

19. Mrs. Sarah E. Rogers, Sandidges, Virginia, Box 26, Route 2, is very anxious to have a "Life of Garfield."

20. I have moved and changed my address from Wingate, Route 2, to Unionville, Route 2. I wish to thank all the dear good friends for the reading matter that has been sent to me. I do not get very much. But I can't express how proud I am to get just anything as I have to stay at home all time, me and my two little children, for my husband has to be gone all the time to work. Mrs. Fannie Tarlton, Unionville, North Carolina, R. F. D. 2.

21. Mrs. Jennie B. Gaddy, Polkton, North Carolina, R. D. 2, living in a lonely neighborhood and not able to buy reading, will be glad of magazines and "Wide, Wide World."

22. My name was given to the *Cheerful Letter* by Mrs. Florance Thayer Walker, and I enjoy the little paper very much. May I ask, please, for a few books? I have four boys. Three in grammar school, and one in high, and one little girlie at home. I would be very grateful for a copy of Longfellow's "Poems," "Anne of Avonlea," "Chronicles of Avonlea," by L. M. Montgomery. I read the "Bishop's Shadow" to the children, and they enjoyed it very much. I would like the rest of the series, and would gladly pass them on to others. Mrs. Harry Foster, Sonoma, California, Box 58.

23. Mrs. Belle Blackey, Pelican Rapids, Minnesota, is now nearly helpless from paralysis, and cannot do much but read. She is hungry for good reading. She reads to the sick, and would appreciate a dictionary. She sends her gratitude to the "dear *Cheerful Letter* friends who have been true and tried for many years."

24. The books you mailed to my address came in due time, and I have sent them out for people to read. I have some people on my work that would be very glad for some religious books to read. I do not know what kind to ask for, and I suppose it is hard for

you to decide where to send certain books, but I trust you will soon send some that are to an extent historical and religious. I shall use them to the very best of my judgment. Accept my thanks, please, for your kindness, and I trust that success will always be with you in your work. Rev. R. G. L. Edwards, Yanceyville, North Carolina.

AT REST.

It is with sincere sorrow that we record the death of Mrs. H. O. Blaisdell of St. Albans, Maine, who for so many years worked so earnestly for the best interest of the Exchange, and carried much cheer to so many who will feel a personal loss in her going out. Her daughter-in-law will take up the work where she laid it down. The members will please address now to Mrs. Oscar L. Blaisdell, St. Albans, Maine.

THE MOTHERS' COUNCIL.

(Continued from April number.)

The adjustment of luncheon is coming about in a new way—by being, partly at least, put out of the house. That meal for the man has had to follow him to work. Most men in offices and factories, most mechanics, and many professional men, live too far from their places of employment to go home at noon. For a large part of the year, also, the children are in kindergarten or school. In the country, the school-children take their lunch with them and eat it at the noon recess; the mother's part is done when she has packed it for them in the morning. In the cities, we are beginning to bring about the same desirable end through school lunches. In America, this method began with the discovery that a large proportion of the children in the public schools were backward in their studies because they were undernourished,—not always on account of poverty, for often well-to-do mothers are too ignorant or too careless to feed their children properly. School lunches in the large cities were taken up as a charity. Groups of women got permission to try the plan in certain public schools, serving the children the minimum amount of food they ought to have, either for nothing or at the cost price of from one to five cents. The experiment effected such an improvement in the children that the movement spread, and in some places has been taken up by the municipalities.

"It would be well," Madame Montessori says, "if a large part at least of the

child's diet could be entrusted to the school. . . . It is well known to-day that diet must be adapted to the physical nature of the child. . . . For this reason I should prefer that even in the 'Children's Houses' [the Montessori schools] which are situated in tenements and from which little ones, being at home, can go up to eat with the family, school feeding should be instituted. Moreover, even in the case of rich children, school feeding would always be advisable, until a scientific course in cooking shall have introduced into the wealthier families the habit of specializing in children's food."

In America, certain private schools of the more progressive sort have served school lunches for some time, recognizing not only the dietetic, but also the social value of this noonday meal together under proper supervision.

I had a long talk recently with a woman who has made a special study of child feeding; she is strongly in favor of having children lunch at school. "Oh, why won't people see how much better it is!" she cried. "Even where there are no school lunches provided, a group of women can get them for their children by co-operation." And she went on to explain what it meant in quality and health to have specially trained cooks; what it meant in economy to buy the food wholesale; and what it meant to the mother to have the rest and quiet of a solitary lunch in the middle of the day.

THE FAMILY MIDDAY MEAL.

Still, for a large part of the country, this school lunch is not much more than the substance of things hoped for—an ideal to be striven toward. Millions of children must still be fed at home, with a hearty noontime meal of soup—preferably a vegetable purée—a meat dish—of minced or scraped meat—bread and butter, and fruit or custard, all of which should be prepared without any spices or condiments except sugar and salt. This is not interesting food for the mother who prepares it, nor adequate for the father, if he should happen to be engaged in some work, such as farming, which permits him to come home at noon. To make a suitable adult meal, meat and vegetables, coffee or tea, and probably a dessert would have to be added.

So, however pleasant it might be to make this noonday meal of all the family together a restful social meeting, it is a very difficult thing to do. Lunch with busy people is just the necessary midday stoking of the human engine. Many of us would

avoid it if we could. The father must hurry back to work; the children must hurry back to school; the mother is their hurried and rushed servant. The simplification of housekeeping demands the elimination of a family midday meal as soon as possible.

If a child under twelve eats at noon, it is hungry again before four o'clock, and ought to be fed. Madame Montessori thinks this second luncheon—which should consist of bread and marmalade, or custard, or fruit, or a raw egg with crackers, or chocolate—should also be given the child at school. I have not found many American mothers to agree with her. There seems to be a general wish that children should come straight home after school, and then eat. But this between-meals lunch is not a thing to set a table for or to require much cooking. It is a mere response to the infant demand for more nourishment before the afternoon romp.—*Martha Hensley Bruère, Good House-keeping.*

NATURAL HISTORY.

OUR COMMON THRUSHES.

Judging from the statements made to me by various persons in the last ten years, there are very few, except bird students, who are able to distinguish our common thrushes. With most, any reddish-brown bird, nearly as large as a robin, is a thrush, just as any small brown bird is a sparrow. There are others who talk grandly about the different species, but who quickly reveal the fact that they do not know what they are talking about. I have repeatedly heard the brown thrasher (which is a glorious singer, but not a true thrush, for it belongs with the mocking bird and catbird) called the wood thrush, while every season I am told of hermit thrushes or veeries, which sing in the yards of my acquaintances, but which invariably prove to be the wood thrush. Few seem to understand that the hermit is only a migrant in this region, while the veery, though with us from the end of April till the first of October, is so shy a bird that the chance of its being seen by a casual observer is slight.

Broadly speaking, we may call the wood thrush, the hermit, and veery our common thrushes; for, although the hermit is with us during only three months of the year, it is very abundant during the migrations, often coming to our lawns and gardens, and it is constantly to be heard in the mountains, where so many of us spend our summers. For several years hermit thrushes have been

watched in a certain small yard in Newark, New Jersey, while one of the wonders of the Chicago Fair, revealed to only a fortunate few, and never forgotten by them, was the evening song of a hermit, heard within one of the largest buildings. The migrating bird had somehow wandered into the labyrinth, and, untroubled by his adventures, he delighted the ears of a few bird-lovers by his inimitable melody. Impressive as is the song in the bird's native haunts, in those strange surroundings it seemed even less like mortal bird and more like an angel voice.

These three common species are strikingly similar both in song and appearance, and yet they may be readily distinguished by remembering the peculiar markings of each. Once get the love of birds into your heart and you will marvel at the ease with which you distinguish what was before unnoticeable. As Thoreau says, you "hearing get who had but ears, and sight who had but eyes before," and the world becomes to you a new planet.

The wood thrush is the largest, the most familiar and abundant of the three, and is bright russet or cinnamon brown on the head, the color softening by imperceptible gradations until it becomes a clear olive-brown on the tail. The pure white of the whole breast is exquisitely dappled with distinct, heart-shaped, blackish spots, and the effect of the arrangement is such as to make the bird not inferior in beauty to even a brilliant oriole or tanager. This bird is quite as much at home upon the lawn as is the robin. It scratches in the dry leaves of the shrubbery, it comes under the window for crumbs, it perches on a low branch of the nearest tree and sings by the hour, it nests in a low arbor-vitæ and lets us watch its methods of bringing up children. Last June we watched a lesson in cherry eating, for the cherries were both abundant and sour, so that we didn't mind losing them. The little ones perched awkwardly on a branch and kept their mouths wide open. Over and over again did the mother bird show them just how to help themselves to the fruit close by, till at last her patience was utterly exhausted by their stupidity, and she gave them a sound "spanking" with her bill. This performance was so utterly out of keeping with the thrush's usual dignity and calm self-control as to be excessively funny.

The song of the wood thrush impresses you as of the highest order of sacred music. It is often likened to an Æolian harp, and certainly is harplike in quality, clear and full, never hurried nor careless, but with a power and purity almost unexcelled. Those

who translate bird melodies into syllables give this as "uoli—aeolee—uoli-uoli—aeolee-lee," a tolerably satisfactory rendering; but no one can ever put down in black and white the charm of this song, unimpassioned yet full of emotion, calm, serene, unapproachable.

The hermit thrush is smaller than the wood and reverses its coloring, having the olive brown strongest on the head and the cinnamon on the tail. The throat and sides of neck are yellowish and its spots are more angular. It loves the deep and swampy forests, and has long been known in the Adirondacks as the "swamp angel." One of the most beautiful nests I ever saw was that of a hermit thrush in a White Mountain pasture. It was exquisitely constructed of moss, lichens, and rootlets, and was placed in a clump of the brilliant dwarf cornel, or bunch-berry, surrounded by running pine and ferns.

There will doubtless always be a difference of opinion as to which is the finer singer, the wood or hermit thrush, and it seems to be a case where, as some one has said, it is difficult to agree long with one's self. Surely here, if anywhere, "comparisons are odious"; the difference in the songs corresponds to the difference in the singers. There is an impersonal, solitary, wild, ethereal quality in the song of the hermit as heard at twilight in a mountain pass, which is lacking in that of the wood thrush, when he sings in full view almost as if he enjoyed the consciousness of an audience.

The veery, or Wilson's thrush, wears its colors evenly, the tawny brown being uniform on the back from head to tail. It is not so distinctly spotted as the others, its sides being almost white, and is altogether a quiet, slender, unnoticeable bird, though very beautiful. Indeed, I can recall few prettier pictures than that of the graceful, soft-eyed veery, which I startled from its dainty nest in a little sapling in one of our luxuriant northern woodlands. She looked up at me without uttering a sound, but so beseechingly that I stopped for only a hurried glance at her blue ovals, and was rewarded by the graceful happiness of her return. The veery's song is less ambitious than that of the hermit and wood thrush, but is, in its own way, quite as exquisite. These birds seem to sing in numbers through the woods, answering each other over and over, though Mr. Torrey accredits them with the power of ventriloquism, one bird being able to make its song seem to come from a dozen different throats.

However much may be said about the comparative merits of the songs of these

three species, it is, after all, a matter which each listener must decide for himself. To one the music of the veery suggests sanctity; the hermit's, perfection; and that of the wood thrush, incomparable skill; while to another it is the hermit who is the psalmist, while the veery's is gypsy music, and the wood thrush a performer in an oratorio. It does little good to read what others think about them, except as an incentive. We must take our own ears to the woods not once, but over and over again, till we have learned to distinguish the songs and have reached our own conclusions as to their respective merits.

There is quite as much difference in birds as in people, and the thrushes are high-born, sensitive, poetical natures, a trifle too spiritual for appreciation by the masses; but there are no birds more worthy of study, none whose song and personality we shall find more uplifting and ennobling.

—Martha Clark Rankin.

BIOGRAPHY.

LA FAYETTE.

(Continued from April number.)

The following year, 1784, La Fayette made a visit to America, where he was received with every demonstration of joy. After his return to France he visited Germany, whither his fame had preceded him. He was entertained with distinction by the Emperor of Austria and Frederick the Great of Prussia. On his return to Paris, he united with M. de Malherbes in endeavoring to ameliorate the political condition of the protestants. In concert with the minister of the marine, the Marshal de Castries, he expended a large sum, from his private fortune, in an experiment toward the education and eventual emancipation of the slaves. To this end he purchased a plantation in Cayenne, intending to give freedom to the laborers as soon as they should be in a condition to enjoy it without abuse. In the progress of the revolution, this plantation, with the other estates of La Fayette, was confiscated, and the slaves sold back to perpetual bondage, by the faction which was drenching France with blood, under the motto of liberty and equality.

At length, a mighty crisis was at hand; the French revolution began. The first step in this fearful drama was the assembly of notables, February 22, 1787. Its last convocation had been in 1626, under the Cardinal Richelieu. It was now convoked by the minister, Colonne, the comptroller-general of

the finances, on account of the utter impossibility, without some unusual resources, of providing for the deficit in the finances which had for the preceding year amounted to thirty-six millions of dollars, and was estimated at the annual average of twenty-eight millions of dollars. This assembly consisted of one hundred and thirty-seven persons, of whom scarcely ten were in any sense the representatives of the people. La Fayette was, of course, a distinguished member, then just completing his thirtieth year. In an assembly called by the direction of the king and consisting almost exclusively of the high aristocracy, he stepped forth at once the champion of the people. It was the intention of the government to confine the action of the assembly to the discussion of the state of the finances, and the contrivance of means to repair their disorder. It was not so that La Fayette understood his commission. He rose to denounce the abuses of the government. The Count d'Artois, since Charles X., the brother of the king, attempted to call him to order, as acting on a subject not before the assembly. "We are summoned," said La Fayette, "to make the truth known to his majesty; I must discharge my duty."

Accordingly after an animated harangue on the abuses of the government, he proposed the abolition of private arrests, and of the state prisons, in which any one might be confined on the warrant of the minister; the restoration of protestants to the equal privileges of citizenship, and the convocation of the States-General, or representatives of the people. "What," said the Count d'Artois, "do you demand the States-General?" "Yes," replied La Fayette, "and something better than that!"

The assembly of notables was convoked a second time, in 1788, and La Fayette was again found in his place pleading for the representation of the people. As a member of the provincial assemblies of Auvergne and Brittany, he also took the lead in all the measures of reform that were proposed by those patriotic bodies.

But palliatives were vain; it became impossible to resist the impulse of public opinion, and the States-General were convened. This body assembled at Versailles on the third of May, 1789. Its initiatory movements were concerted by La Fayette and a small circle of friends, at the hotel of Mr. Jefferson, who calls La Fayette, at this momentous period of its progress, the Atlas of the revolution. He proposed and carried through the assembly, of which he was vice-president, a declaration of rights, analogous

to those contained in the American constitution. He repeated the demand which he had made in the assembly of notables, for the suppression of lettres de cachet, and the admission of protestants to all the privileges of citizens. For the three years that he sustained the command of the National Guard he kept the peace of the capital, rent as it was by the intrigues of parties, the fury of a debased populace, and the agitations set on foot by foreign powers; and so long as he remained at the head of the revolution, with much to condemn, and more to lament and which no one resisted more than La Fayette, it was a work of just reform, after ages of frightful corruption and abuse.

When matters had arrived at a critical point La Fayette proposed the organization of the National Guard of France. The ancient colors of the city of Paris were blue and red: to indicate the union which he wished to promote between a king governing by a constitution, and a people protected by the laws, he proposed to add the white, the royal color of France, and to form of the three the new ensign of the nation. "I bring you, gentlemen," said he, "a badge which will go round the world, an institution at once civil and military, which will change the system of European tactics and reduce the absolute governments to the alternative of being conquered if they do not imitate them, and overturned if they do!" The example of Paris was followed by the provinces, and the National Guard, three million seven hundred thousand strong, was organized throughout France, with La Fayette at its head.

(To be continued.)

ON LABOR.

To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government. With some men liberty means for each man to do as he pleases with himself and the product of his labor; with others it means to do as they please with other men and the product of other men's labors. That issue will continue in this country when my poor tongue shall be silent. It is the eternal struggle between right and wrong. The common right of humanity and the divine right of kings. In whatever shape it develops itself it is the same tyrannical spirit that says: "You toil and work and earn bread and I'll eat it."

Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed first. Labor is the

superior of capital and deserves much the higher consideration. No men living are more worthy to be trusted than those who toil up from poverty. Let them beware of surrendering a political power which they already possess and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them, till all of liberty shall be lost.—*Abraham Lincoln.*

As every man hath received the gift, even so minister the same one to another.—*1 Peter iv. 10.*

“You cannot help others without being helped yourself, you cannot send out helpful thoughts to others without getting from them in return helpful thoughts so far as they have ability to give them.”

THE AMUSEMENT COLUMN.

[Address everything relating to the Amusement Column to Mr. Henry A. Jenks, 45 Spring Lane, Canton, Mass. Contributors are requested to write on one side of the paper only. Write name and address plainly (not necessarily for publication), and send the answers to the puzzles on a separate slip of paper.]

I.

CHARACTERISTIC INITIALS.

1. Oh What Humor.
2. Jocund Rhyming Lawyer.
3. Was Called Billy.
4. Ranks With Elia.
5. Just Gentle Writer.

—Selected.

II.

DOUBLE CROSS-WORD ENIGMA.

- In abbacy, but not in concert.
In dump, but not in pile.
In dodge, but not in fern.
In hunting, but not in horn.
In sable, but not in fox.
In wood, but not in brick.
In nation, but not in state.

My *whole* spells the names of a famous author and an American writer on birds born in May.

III.

SOBRIQUETS.

Who were known by the following?

1. The Madman of the North.
2. Martyr King or Man of Blood.
3. Bloody Mary.
4. Barbarossa.
5. The Terrible.

IV.

HALF SQUARE.

1. A famous person born in May.
2. Each person's peculiar structure of mind.
3. Old womanish.
4. Mud or fine earth deposited from water.
5. To seek justice by legal process.
6. Third person singular of the verb to be.
7. A consonant.

Answers to puzzles in the April number.

I. BIRD-GUESSING CONTEST.—1. Blue-bird. 2. Cuckoo. 3. Kingfisher. 4. Whippoorwill. 5. Phoebe. 6. Quail. 7. Pigeon. 8. Sparrow. 9. Robin. 10. Oriole.

II. A DIAMOND.— T

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III. NUMERICAL PUZZLE.—1. Thomas Jefferson. 2. Edward Everett Hale. 3. Henry Clay. 4. William E. Channing. 5. Washington Irving.

IV. CROSS-WORD ENIGMA.—Patriots' Day.
V. QUESTIONS IN HISTORY.—1. Roland (also known as Orlando). 2. Wallace. 3. Richard Cœur de Lion.

THE QUAKERS IN WAR.

As in 1870, the Quakers are doing nobly in the field. These young men, who have gone out to fight the waste and desolation of war in accordance with their principle, which is against the bearing of arms, have found full scope for their sanitation, their carpentering, and house construction. They have drained wells and tested water supplies; they have reinterred the dead in cases where they were a danger to the living; they have roofed over cottages and built huts; they have lent the farmer ploughs; they have provided boots and clothing and money for homeless and starving villagers. They have brought comfort and hope and a spirit of order into the chaos left by war. They have battled, and most successfully, with all the forces conspiring to perpetuate the ruin, the spirit of restlessness and despair; in fact, they have taken in hand the economic life of the villages. It is admirable work, and everywhere where this band of young men have gone, they have met the approval and hearty gratitude of the sufferers.—*Christian Life.*

THE CHEERFUL LETTER EXCHANGE.

OBJECTS.

1. To cheer and comfort the lonely and discouraged—not only invalids, but all who need cheer and comfort—by the interchange of letters and by gifts of books and periodicals.

2. To supply in some measure to young people in remote places the lack of schools, by gifts of school-books, letters, and, for those who desire it, correspondence classes on history, the natural sciences, and other interesting branches of study. If any desire to join such classes, they may send their names to our secretary.

3. Also to supply, to some extent, the lack of a church. One good sermon or sermon extract is printed in each number of the paper. These sermons are never doctrinal, but practical, and intended to cheer and comfort the sorrowful and aid in giving a vital religion without regard to sect or creed.

Any minister (of any sect) who receives this paper is cordially invited to distribute the copies of the *Cheerful Letter* received among lonely members of his parish, shut-ins, or invalids of whom he may know. He is also invited to write to our headquarters (see address on this page) and give names and addresses of those who may be cheered and helped by becoming our correspondents.

No *theology* is disseminated in our paper. All the religious matter is intended merely to strengthen, cheer, and comfort those in need of such practical help.

Givers of books are reminded that only books of instructive or wholesome nature should be offered in the Book Club. Classics, educational works, and standard novels are always acceptable.

Mrs. Emma M. Backus, whose former address was College Park, Georgia, is now residing at 232 First St. North, St. Petersburg, Florida.

LIBRARY NOTICE.

The Cheerful Letter Exchange offers to start a circulating library in any small community needing one, providing proper location and care can be furnished and satisfactory references supplied.

Apply to Mrs. Walter G. Leith, 6 Ashton Place, Cambridge, Mass.

IMPORTANT NOTICES.

The regular monthly meeting of The Cheerful Letter Exchange, usually held on the first Friday of every month, will be omitted in May owing to the meeting to be held Thursday, May 27, 1915, in Channing Hall, 25 Beacon Street, at 11 A.M.

The work has grown so it is no longer easy for the Book Club Secretary to care for all that pertains to the Club. The following ladies have volunteered to take charge of the different interests: For Bibles, either for requests or offers, apply to Mrs. Laura Hallett, Myrtle Terrace, Winchester, Mass. For scraps for patchwork, for requests or offers, to Mrs. E. H. Brigham, 72 Walnut Street, Brookline, Mass. For music, for requests or offers, to Mrs. Thomas Lacey, 145 Grand View Avenue, Wollaston, Mass.

The Cheerful Letter Exchange offers, in its *Home Study Work*, to send lessons to any one who wishes. We can help teachers at home for higher grades, or others who cannot continue their school studies. Lessons will be given in all subjects. Please apply to Miss Annie F. Hudson, 5 Alveston Street, Jamaica Plain, Mass.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is a rule of the Cheerful Letter Exchange that no one may ask for money, clothing, or other articles, except books and magazines.

The name of any person who fails to obey this rule will be dropped from our list. Any worker receiving such a request should send the letter at once to headquarters.

The Chairman, Mrs. George G. Saville, is at the rooms, 25 Beacon Street, on Wednesday afternoons, from 2 until 4.30 P.M.

In sending subscriptions for the *Cheerful Letter*, address The Cheerful Letter Exchange, 25 Beacon Street, Boston, Mass. Subscriptions, 50 cents a year.

Chairman of Cheerful Letter Exchange, Mrs. George G. Saville, 33 Saville Ave., Quincy, Mass.

Editor of "The Cheerful Letter," Miss L. Freeman Clarke.

Book Club Secretary, Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass.